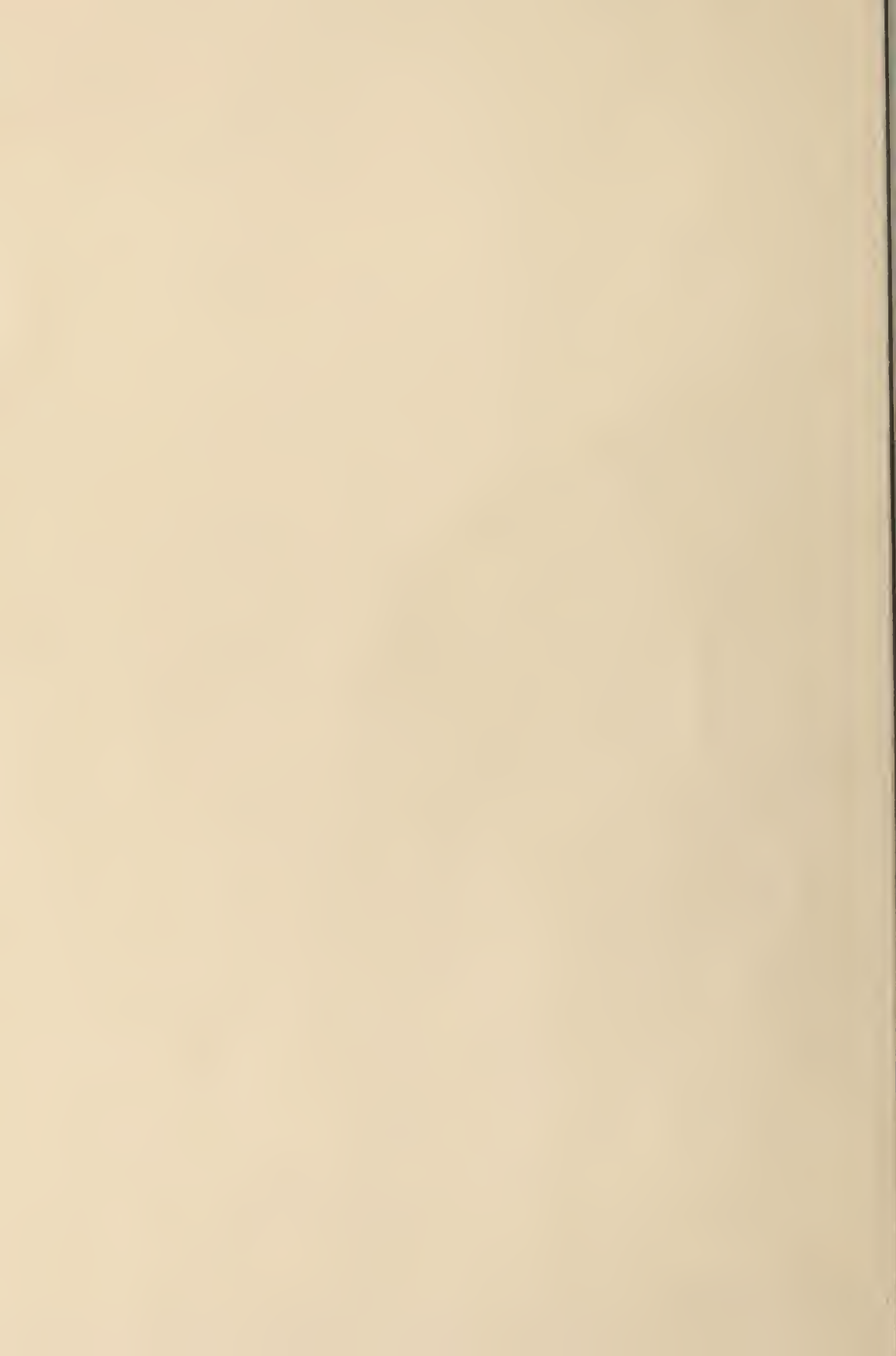
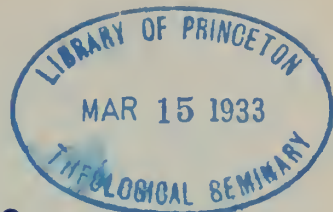


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The Outlook of Missions



VOLUME XXV

MARCH, 1933

NUMBER 3

Central China College at Wuchang, China

THIS union institution is no longer an experiment. It is located in Wuchang—one of the great centres, geographically and commercially, of China. Nature has destined this centre to play an increasingly important part in Chinese life. It is the only Christian institution of higher learning in the Yangtze Valley between Chengtu and Nanking. Certain distinctive features mark Hua Chung (Chinese name) College as a unique institution. Its definite aim is to limit the number of students to 250, including 60 to 80 women. There will be a high standard of scholarship. Expenses are being kept within the budget. Nor is the religious life lost sight of. Our China Mission co-operates in the College with the American Church Mission (Episcopal), the London Mission, the Wesleyans and the Yale-in-China Mission.



FOUR GIRL STUDENTS AT CENTRAL CHINA COLLEGE

Left to right: Violet Tseng, Freshman; Irene Lo and May Whong, Sophomores, and Stella Wong, Junior



FREDERICK SUMMER MISSIONARY CONFERENCE, 1932

1933—Summer Missionary Conferences—1933

“Christ and the Modern World”

This is the interdenominational theme for mission study this year and it is certainly a most appropriate one for these days.

The Dates

Bethany Park, Brooklyn, Indiana.....	July 8 to July 14
Shady Side Academy, Pittsburgh, Pa.....	July 9 to July 19
Hood College, Frederick, Md.....	July 15 to July 22
Heidelberg College, Tiffin, Ohio.....	July 22 to July 28
Ursinus College, Collegeville, Pa.....	July 29 to Aug. 5
Catawba College, Salisbury, N. C.....	July 30 to Aug. 4
Mission House College, Plymouth, Wis.....	Aug. 7 to Aug. 12
Zion's Church, Buffalo, N. Y.....	Sept. 14 to Sept. 17



BETHANY PARK SUMMER MISSIONARY CONFERENCE, 1932

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven; even with the wholesome strength of his right hand.—Psalm 20: 6.

For us Christ is still *the way*, not *a way*, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him.

—ROBERT E. SPEER.

We cannot compromise Christianity with these human faiths which reach their lowest depths in the lives of the people. The religion of Christ is the only religion that can save the souls and bodies and minds of men and women.

—LUCY W. PEABODY.

The world is in moral confusion partly because religion is not fulfilling its task of helping people to know themselves.

—REINHOLD NIEBUHR.

Wherefore, forgive us, that we may redeem
Old wrong with right, in purpose and in act;
That brotherhood, revered in prophet's dream,
Shall be revealed in liberating fact.

—ELINOR LENNIN.

The young men of Japan do not care much for Christianity, but they do admire Christian living.

—KAGAWA.

Kagawa's faith feeds on difficulties. His God is the God of the impossible. Once convinced that God has spoken, obstacles are transformed into challenges. He asks neither why nor how, but follows the gleam.

—ANLING.

Give thanks, O heart, for the high souls
That point us to the deathless goals.

—EDWIN MARKHAM.

Our future as an idealistic people depends on whether we cling to The Dream . . . which we have tried to make real, of a fuller and better and happier life for all.

—JAMES TRUSLOW ADAMS.

What shall I do to be just?

Teach me, O ye in the light,
Whom the poor and the rich alike trust;
My heart is aflame to be right!

—HAMLIN GARLAND.

"If we hold fast to the light He gives us, and walk by it in the shadow, He will lead us forth into increasing day, and forward into new and fairer fields of experience."

No help but prayer,
A breath that fleets beyond this iron world,
And touches Him that made it.

—ALFRED TENNYSON.

"There are treasures of love and character which cannot be lost. For these treasures of the spirit we can well afford to exchange all else that we may possess them."

May Thy Good Spirit make Thee so real to us this day, and reveal Thee to us so consciously near, in all that lies before us, that when its hours shall have passed away forever, there may be left no saddening memory of failure.

—FRANK BALLARD.

For in strange lands and among strangers we are still able to find Him and minister to Him. In the very least of these, His brethren, He Himself is present.

—C. F. ANDREWS.

Be still and know
That God is in His world;
God speaks, but none may hear
That voice except he have
That listening ear.

—GEORGIA HARKNESS.

"Our part is to cultivate and water and protect the garden of the inner life, but it is God who gives strength to the stalk and beauty to the flower."

The Prayer

"GIVE us minds that are set on the noblest things, and consciences void of offence toward God and man. We ask in Jesus' Name. Amen."

The Outlook

VOLUME XXV

NUMBER 3

MARCH, 1933

of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Our Church Faces an Impending Peril

As Seen By Four Secretaries

A HEAVY burden weighs upon our hearts that the pastors and consistories of the Church alone can lift. It is the *lack of sufficient funds* to maintain the work of the four Boards of the General Synod.

For a number of years these Boards have consistently *reduced their expenses* and have zealously striven *not to take on any new work*. As a result, there is a *deadly halt* in our Missions, Home and Foreign, Christian Education and Ministerial Relief.

The most alarming fact is that *the remittances* from the Treasurers of the Classes *are constantly growing less* than in former years. Those who sit over against the treasuries of the four Boards are fearful of irreparable consequences to our Church should this continue any longer.

There is a way out of an impending peril. It is for all our pastors, consistories and congregations to place a special emphasis, this year, on the observance of the old custom of devoting the Lenten and Easter season to the ingathering of the benevolent offerings. This is *the only way to avoid a most critical situation*.

Is there any justifiable reason why *two-thirds of the now greatly reduced Apportionment* of the Boards of the General Synod cannot be paid by June 1, 1933? Surely among our 347,000 communicant members, there are a sufficient number whom the Lord has blessed with this world's goods, and who will come to the rescue, if they are told the needs of our benevolent causes.

At a critical time like this, when the King's business may suffer irretrievable loss, *a great responsibility* rests upon our pastors, elders and deacons. If they do not *lead*, who will? If they do not *plead*, who can?

Is there any other season in the Church year when the hearts of Christians are drawn more lovingly to the Saviour of mankind than during the period of His suffering and death upon the Cross and His triumphant resurrection from the tomb? Do we not hear Him saying, "*This I have done for thee, What wilt thou do for Me?*"

Now is the time for all of us to feel and practice the sentiment of the hymn:—

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

ALLEN R. BARTHOLOMEW,
CHARLES E. SCHAEFFER,
HENRY I. STAHR,
JAMES W. MEMINGER.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

An Appeal to Our Pastors and People

THE times in which we live seem to call for a renewal of the life of the Church. That the Church possesses the power to renew its own life and the life of its environment is borne out by the witness of its glorious history through the centuries. There are times, however, when its vision becomes dim and its power temporarily weak. The present seems to be such a time. Its ancient voice of prophecy remains too often silent. Its modern accent on a mere ethical gospel, its program of mere social reform are apparently not adequate for a regeneration of our civic, social, industrial, economic or personal lives. The comparatively small number of accessions to the membership of the Church, the waning attendance upon divine worship, the gradual vanishing of our evening congregations, the substitution in many instances of a motley variety of social if not secular entertainments for the one time midweek prayer meeting, the alarming diminution of contributions to benevolence and the almost frantic efforts of Church officials to balance the local budget, the growing indifference of the youth to the claims of spiritual realities, the deadly spirit of worldliness, and secularism that is controlling the thought and emotional life of our people, the lack of a note of seriousness among our people, their apathy to civic righteousness, the threatened breakdown of the family as a divine institution—all form a dark background to the Church which is set in the midst of the present world order for the regeneration of human society.

The world lieth in wickedness. The forces of unrighteousness are unleashed and the emissaries of iniquity are busy spreading their propaganda which steals as a deadly virus into the consciousness of our people. The Sabbath as a divine beneficent institution is being invaded and when its citadel is captured, with it will depart the sanctity of other institutions which it seeks to safeguard and perpetuate.

In the meantime men in high places are proving recreant to their trust; the grafter, the gangster, the racketeer, flourish and spread themselves like green bay trees. Meanwhile poverty stalks abroad in our midst and unemployment persists unabated. Many of our financial institutions in which people reposed their confidence are tottering, until fear and suspicion have laid hold upon them, plunging them into a welter of despair and dismay. Social, political and economic conditions have become well nigh intolerable. Captains of industry and of finance, as well as political leaders stand powerless to redeem society from its slough of despair. Temporary panaceas are submitted, but the world has no adequate solution to offer. Has the Church a message for this hour? Can it not suggest a way out? It has done so in other times of crisis.

During the Middle Ages the foundations of society were broken up, and moral chaos reigned on every side. The elements of barbarism were let loose in every direction. There was nothing stable or firm. Various attempts were made to reorganize society, but without avail. But the Church eventually brought about a new order. It effected a social regeneration out of which issued great moral reforms. The power to regenerate human society then lay wholly in the Church, and there it lies today, if we will but recognize the fact and act in accordance with our faith. This is a day of peril or of power for the Church. It is at once its day of judgment and of opportunity.

The Lenten season, when we pass through a period of humiliation and penitence and a rededication of ourselves to our Crucified and Risen Triumphant Christ, is a most fitting time for the Church to lead off in a manner that will save humanity and bring joy and peace to our hearts. The need is imperative. The hour is ripe. The call is loud. The Church has the power. Is she ready to use it now? Has she not come to the Kingdom for such a time as this?

NOTES

The Department of Evangelism of the Federal Council has arranged for a Retreat at the William Penn Hotel, Pittsburgh, Pennsylvania, April 17th-19th. This takes the place of the conference which has been held for a number of years at Northfield, Mass.

* * *

The Department of Evangelism of the Federal Council, through its Committee on Church Attendance, has issued a very interesting pamphlet on Church Attendance, entitled "As Was His Custom." During the current year much emphasis is being laid upon more faithful and regular attendance upon the regular services in God's House. This pamphlet can be secured from the Department of Evangelism, 105 East 22nd Street, New York City.

One of the new members of the Board of Home Missions, after attending the first meeting, writes to the General Secretary as follows:—

"Even if the problems confronting the Home Mission Board at its recent meeting were very serious and difficult, the proceedings were most instructive to me. It is a splendid experience for a pastor in the active ministry. It would be a good thing for all our ministers to be members of the Board of Home Missions. It would awaken new interest in the work. It seems to me that under the circumstances we had a good meeting. There was a full and candid discussion of problems and yet a fine spirit pervaded the meeting."

Missionaries Swell the Fund

By CHARLES E. SCHAEFFER, D. D.

TO date the Missionaries of the Board of Home Missions have subscribed more than \$10,000 to the Debt Liquidation Campaign of the Board. This represents more money than the entire Church gave the Board on Home Mission Day. Another cogent fact in the analysis of the Missionaries' subscriptions is that from them as a group a more unanimous response has been given than from any other group within the Reformed Church. At best the Missionaries are not high salaried men, which makes this act of theirs an eminent example to other ministers as well as laymen in our Church. Most of them are making these subscriptions on such portion of their back salaries as they might designate, and in this way part of their back salaries has been released and they have profited by the insurance which has been made possible for them, either in their name or in the name of someone whom they might designate. These Missionaries are displaying a beautiful spirit of self-sacrifice and co-operation in the Board's endeavor to finance its work. They have earned their salaries due them from the Board, they are entitled to them,

but they are perfectly willing to devote part of what the Board owes them to this fund. There are other ministers in the Church who receive much larger salaries, and who receive the same promptly from the congregations they serve, who have not subscribed and who have shown little, if any, interest in the campaign, which has been made a necessity because of the failure of their congregations to pay the Apportionment.

The first \$100,000 of this Debt Liquidation or Mortgage Redemption Plan is now subscribed, and our campaign directors inform us that the surface even in the Eastern section of the Church has not yet been scratched. Out of their experience in other campaigns they assure us that the second half of the goal is more easily secured than the first half, because of the momentum which is acquired as the campaign moves forward. The campaign might be consummated almost immediately if all our pastors would respond to our challenge in the same practical manner which is so characteristic of our Missionaries. It is not altogether fair that the bulk of our ministers should im-

pose upon our Missionaries the hardship involved in long deferred salaries, and then allow these same Missionaries out of their meager incomes to devote a generous portion to the liquidation of a debt which was incurred because of unpaid Apportionment. If there is any spirit of justice and brotherly love existing in the hearts of our ministers they will seek at

once to correct the situation which has arisen among us, and throw themselves whole-heartedly into this enterprise, by themselves subscribing to the fund and by getting some of their members and friends to subscribe. Do it now, and thus make it possible for the Board again to function normally in the carrying forward of the great and important work entrusted to it.

Grenfell and Valley

THEODORE P. BOLLIGER

THE Grenfell and the Valley congregations form the oldest parish which the Reformed Church has in Canada. Within a circle of about forty miles, the two congregations of Pheasant Forks (Duff) and Wolseley are also located. These four congregations are found in the southeastern part of the province, about seventy-five miles to the east of Regina, which is the capital city of the province of Saskatchewan.

Half a century ago, Saskatchewan was the undisputed home of the Indian, the trapper, the hunter and the fur trader. Great herds of buffalo, deer and antelopes (pronghorns) roamed over the mighty prairies, and found refuge in the vast stretches of forests. Smaller fur-bearing

and game animals abounded everywhere. Within this half century, Saskatchewan has had the most amazing growth in population and increase in per capita wealth of any province of Canada. The reason for this remarkable growth is also plain, for the province has the largest and richest grain-producing area in Canada. The population is overwhelmingly agricultural, directing its chief energy towards the raising of grain and of stock. Five years ago the per capita wealth of Saskatchewan was greater than that of any other province, with the possible exception of British Columbia. But the agricultural and financial collapse of the last years has impoverished so many regions formerly prosperous and driven them to call for



AT THE MEETING OF MANITOBA CLASSIS

Left to right: Visitor, Mrs. Paul Wiegand, Rev. Paul Wiegand, Rev. John Krieger, Elder John Schick, Rev. F. F. Ott and Visitor. The three ministers constitute our present missionary force in Saskatchewan Province.



ST. JOHN'S (JOSEPHSBERG) CHURCH OF THE GRENFELL, SASKATCHEWAN
CHARGE, CANADA

government aid, that this per capita wealth has been sadly reduced. However, there is one shining feature in this general collapse, which we here in the States may well ponder, for during the entire period not one bank in all Canada has failed. Whether the people are more honest, the government more efficient, or the bankers more conscientious, I shall not venture to discuss here.

The Reformed Church still has eight congregations in the province of Saskatchewan; three of these form the Grenfell-Valley charge. The oldest congregation was originally known as Neudorf, but ten years ago the church was moved down into the Qu' Appelle valley, and since then is called the Valley Church. The St. John's congregation is located fifteen miles from the town of Grenfell, and as it was organized in a colony that had emigrated from the region of Josephsberg, in Galicia, that name has also popularly clung to the congregation. As the nearest postoffice is in Grenfell, that name also is in common use. However, since a new congregation was organized last June in the village itself, it may become necessary to change the official name of the charge, so as to avoid still more confusion.

Most of the hard pioneer work in the prairie provinces of Canada was done by people of foreign speech, among whom the Germans, Russians and French stand

out especially. In Saskatchewan, the number of German-speaking immigrants almost equals that of the British-born. The founders of the Neudorf and the Josephsberg congregations pushed out into that region forty-five years ago. With few exceptions they were poor. A family with a hundred dollars left after securing a homestead was counted as exceptionally fortunate. Out into the trackless wilderness they went, forty to a hundred miles, with family and all earthly possessions loaded on a wagon, generally pulled by oxen, for horses were too few and too expensive. Moreover, all their forefathers had worked with oxen, and with them they felt most at home. The first problem, upon reaching the location of their land, was to secure a shelter. These were generally very crude. Sometimes it was only a hole dug into the hillside, covered with branches and sod, or perhaps a one-room log cabin covered with sod. A two-room cabin was counted a luxury. The first pastor to find them was a Lutheran, Rev. L. Streich, who served both Reformed and Lutheran believers, without discrimination, and some years later severed his connection with the Lutheran Synod and performed a valuable service as a member of the Manitoba Classis of the Synod of the Northwest.

Rev. William Hansen was the first Reformed minister to visit them, in March,

1897. Of that first visit he says, "We drove by sled about seventeen miles, through great drifts of snow, and over an average depth of six feet on the fields. When I entered the first home, the father and mother held out both hands in welcome, exclaiming: "Welcome! God be praised! At last we see a pastor of our own beloved Reformed Church." That evening the first service was held in their home. On Sunday a service had been arranged for, to be held in a school house, and the holy communion was to be observed also. Of this service the Reverend Mr. Hansen wrote: "It was a stormy day, snow rolled over the plains like the waves of the ocean; nevertheless, the people came from every direction and filled the place almost to the point of suffocation. I preached on the passage, Numbers 10: 28 to 32. The spirit of God moved the assembly, and after the sermon the entire congregation voted to unite with the Reformed Church in the United States, and requested me to arrange the matter for them." Thereupon the congregation was reorganized and a consistory was elected. This was on March 4, 1897. Two years later a church was erected, and in another three years a parsonage was built. About ten years ago the church was moved down into the Valley, and the name "Neudorf" was gradually dropped.

After the organization of the Neudorf congregation, and a few days later the organization of the St. John's (Josephsberg) congregation, the entire field was entrusted to Rev. L. Streich, who united with the Manitoba Classis. Rev. Mr. Streich worked heroically, bringing the Bread of Life not only to these two congregations, but also extending his activities to Wolseley and Pheasant Forks, a territory about thirty by forty miles in extent. After five years of this strenuous labor, he laid down the task, which was soon taken up by Rev. George Hoffman, who served the field until other missionaries arrived to take over the little congregations at Pheasant Forks and Wolseley, which were the most distant points.

In 1903 a church was built at Josephsberg. Some years later the parsonage at Neudorf burned down. As the Josephsberg congregation had grown more rap-

idly and gave greater promise for the future, the new parsonage was built in that community. But the two congregations have remained as one pastoral charge to the present.

This field, which in the first years gave large expectations of growth, has been somewhat of a disappointment. Pastorate have been too short, vacancies too long and internal dissensions too many. Furthermore, pioneer regions are peculiarly prone to give ear to every wind and vagary of doctrine, and into the newer sections of Canada there have swarmed representatives of every religious delusion imaginable. This has wrought havoc throughout the field on different occasions.

Rev. F. F. Ott took up his work in the Josephsberg-Valley charge in July, 1931. There have been numerous difficulties, but he has courageously faced them one by one. His past experience and work have well prepared him for the task in Canada. He has had experience in business and with rural problems. He has served on the Mission field in Africa and won pastoral perspective in the States. He is keen in his work with the young people. I was struck by this during my visit in Canada last May. On a weekday evening, a group of about fifty persons, nearly all of whom would be considered as young folks, gathered for their regular meeting. The private home where we met was filled to the utmost, but they stood or sat according to the order of their coming, and patiently entered into the program of the evening. One part of the program consisted of a long address by the visitor from the States, but they were greatly interested to hear the story of the work which the Reformed Church is doing, both in our own land and in foreign countries. On Sunday morning they were there again for the Sunday School and the Church service. I do not believe that I have seen a better attendance at any previous visit.

Rev. Mr. Ott had also been preaching in the town of Grenfell, and found about a dozen families who desired to be organized into a new congregation, and this was done a few weeks later. This new Grenfell group is the latest Mission to be

organized and added to the Department of the Northwest. As a temporary arrangement, Rev. Mr. Ott is also serving the Wolseley congregation. Wolseley can actually be served most conveniently from Grenfell, but the care of four congregations, during the winter, is really more than one man can well undertake in Canada.

I have faith enough to believe and am bold enough to hope that Rev. F. F. Ott will build up the Grenfell charge.

A few sentences taken from a report by Rev. Mr. Ott, written last November, sets forth the situation as it was in the St. John's (Josephsberg) congregation at that time. Naturally conditions were similar in the other congregations of the charge. Rev. Mr. Ott writes: "Drought for three successive years meant meager crops and an impoverished people. This last season grain for seed and feed had to be borrowed from the government. The crops were fair, but the prices were so low that not even the expenses of production could be made. For this year the total income of all the members of my

congregation will not exceed \$2,000. All farmers have sunk deeper into debts. Those on rented farms are helpless and hopeless. Thank God, they have enough to eat, but there is no money for clothes, nor shoes, nor any other necessities of life. The farmers here are unable to sell anything, either cattle, or butter, or cream, or eggs. The distance to the market is so far that the proceeds would not cover the expenses of transportation.

"However, the people are faithful; ninety-five per cent. of the members are at every service. Neither bad roads, deep snowdrifts, nor long distances keep them away. We have a choir, a men's chorus, a flourishing Young People's Society, a Ladies' Aid group, and a girls' sewing circle. The German school is attended by a goodly group, the Sunday School keeps up well, and eleven of the young folks are in the catechetical class.

"We know that winter will pass and summer will come again. Hence, we will trustfully look into the future and have no fear, for the Lord is my Shepherd, I shall not want."

Quarterly Report of the Superintendent of the Winnebago Indian Mission and School, Black River Falls—Neillsville, Wisconsin

A FEW days ago I received the following letter from an old crippled Indian, who, I might add, is not a Christian:

Hunters Bridge, Holmen, Wisconsin,
December 23, 1932.

MR. BENJ. STUCKI,
Neillsville, Wis.

My dearest friend:

I got the things that you have sent me. And I sure was very glad to receive them. It was a big day for me. This is the best way I can say, to thank you.

I can't afford my clothing as there's no work or no trapping or anything. So I thank you very much and very much oblige. You have pity us—that you will get your pay some day. "As Jesus said."

Thank you.

Your friend,

D. L. S.

P. S.—As it is hard time that you have help the other Indians too. I am not saying this just for foolishness I am saying this for true and to make you feel happy.

The immediate cause for this outflow of gratitude was a donation of cast-off clothing which this man had gotten from the school and which had been made possible by the generosity of friends of the Mission. The letter also suggests what has been one of the most important activities here during the past months. While fewer and in general smaller gifts in money have been received than in other years, donations in the line of clothing and bedding have been fully as large in amount if not larger than ever before. In the immediate days before Christmas our big truck generally came back from town every morning laden high with boxes, bags and also barrels bringing gifts from congregations, societies and individuals. On one day last week fifty-three separate shipments of from one to five packages and boxes in each shipment arrived at one time. All this had to be unpacked, sorted and put on the shelves or repacked into boxes to fill the many requests from needy

Indians and shipped out into the camps or distributed here directly. So many requests came, there were days when nothing of all that was received in the morning was left by evening. These activities meant a lot of extra work for all of us but it was work gladly done and rich in rewards of which the letter quoted above is an example.

With so much opportunity for doing good to those in dire need it is not surprising that we had a happy Christmas celebration. Only one thing marred to some extent the perfect quality of our Christmas joys. We were unable to have the public program for which the children had learned and practiced their songs and pieces. Less than a week before the celebration was to be held the weather suddenly turned mild and about half of the children had to be put to bed with colds and grippe. The cases were all mild so that all of them could be up to visit with parents and attend the celebration even if they could not take a more active part in the program. There are still a good number in bed, two quite seriously ill. The Sunday before Christmas a communion service was held at Black River Falls and on Christmas day here at the school.

The basket and other Indian goods business is still giving us a lot of work, although orders have fallen off sharply since Christmas. Purchases from Indians are naturally limited to the funds on hand and the sales we can make. Lately negotiations have been undertaken with several department stores and mail order houses in Chicago with a view of having them handle Winnebago goods as a regular line. If these succeed our Indians may yet be able to work up a regular source of income which may not be large enough to support them entirely but will be of material help. The practice they have had at their handicrafts this past half year has greatly improved the quality of their products.

In the past they have had very little if any help in marketing their goods. They know nothing with regard to standardization as to sizes, quality or prices. This makes it difficult either to make original sales or to fill re-orders. We feel that

we missionaries have an opportunity here to be of great material assistance to the Indians which may result eventually in raising their present standard of living by making them more self-supporting and independent, which in turn may likewise make possible a raising of their spiritual and moral level. In late years there have been plenty of evidences to show that their extreme physical poverty is far from being a moral or spiritual blessing. We wish we could devote more time to this project than is at present possible. In so many ways their economic future seems tragically hopeless. For some time to come their native arts and crafts, so greatly neglected in the past several decades, may well be the only fair opportunity they will have to compete with the white man for a living. The more we see with what eagerness many of them are applying themselves to reviving their native industries the more do we see in it a hopeful sign for the future. The present depression which is forcing this development may yet prove to be a blessing in disguise for our Winnebago.

At the present writing there are 111 Indian children enrolled and in attendance. Last week a girl, aged 11, who is epileptic, had to be sent home because the seizures had become so frequent and severe as to incapacitate her for any schoolwork at all. Another small girl who also is subject to a like condition is still here. The parents were advised to take her home but as she is doing her schoolwork fairly well they begged that she be allowed to remain.

In the beginning of December a government eye, ear, nose and throat specialist was at the school to examine all the children again and to do the necessary corrective surgical work. He performed twenty-five operations, twenty-three of which were under general ether anesthesia. Ten were for trachoma and thirteen for the removal of tonsils and adenoids. Examinations again revealed one case of active pulmonary tuberculosis and two with suppurative glandular tuberculosis. Vaccination was done on eighteen children and nineteen were given diphtheria toxin anti-toxin. All children enrolled now have this protection.

The secular and religious teaching is going on as usual with nothing new to report. The church attendance at Black River Falls has been encouraging. The Ladies' Aid Society has regular meetings and this fall did quite a lot of sewing for the school. These Christian women rejoice in the opportunity to be of some help. Mr. Stacy continues to visit frequently among members and non-members. Several older people are taking special instructions from him. Even in this day the work of God is still a two-edged sword, dividing asunder joints and marrow. Last week an Indian woman who has several children in the school came to see me in her troubles. Some months ago she had decided in her heart to become a Christian but ever since when she mentioned it to her husband, he has been angry and caused her much suffering. He has beaten her several times and vented his angry spite upon her in many ways. Finally a week before Christmas when she refused to go with him to a medicine

feast, preferring to go to church with one of her children, he left her. Nevertheless she is determined to become a Christian and hopes that all her children will go with her. In all the twenty years since she last attended our mission school she said she has been unable to forget the things she learned there about Jesus. "Once," she said, "when my husband argued and tried to convince me that we Indians must go to the spirits for salvation and peace, I told him that the spirits are nothing more than we, that they all are but beings created by the one God above all and that I would just as soon fall down before an old cast-off moccasin to beg it for life as to go to the spirits. Then," she added with a smile, "then he became terribly angry and beat me again."

Surely one can never know in what unlikely places the seed of the Word will eventually grow, nor predict how soon or how late the harvest will be.

BENJ. STUCKI,
Superintendent.

Observations of the Treasurer

J. S. WISE

THIS is written on the eve of an important national holiday. The twenty-second day of February always furnishes a thrill. Early in life, quite naturally I enshrined the memory of George Washington to an honored place within my heart. I gloried in his character as well as in his achievements. Where is the true American boy who would do less? We sing his praises and lovingly quote, "first in war, first in peace, first in the hearts of his countrymen." We can say nothing that is too good for him. But somehow as the years pass the early thrill over "first in war" grows weaker, while "first in peace" produces a far more satisfactory sensation. After he had fought and won the long and devastating war he said, "My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind."

That, my friends, is the kind of patriotism that our country needs, right now, to save it from the pitiful and humiliating

degradation into which so many unthinking and selfish people would plunge it. Like Esau of old, they are ready to sell their birthright. Esau sold for food. They will sell for drink. A mess of pottage against a glass of beer! Washington pleads for "the happiness of mankind," they want beer. What a contrast!

This attempted and ignominious sale can be averted if we will only be as brave as Washington and do our full duty by refusing to ratify it. Remember that the first unpleasant duty President Washington performed was that of crushing a whiskey rebellion. The traffic in liquor is no better now than it was then.

In 1928 the Republican Party, under the leadership of Herbert Hoover, triumphed over the traffic most gloriously, and when the party four years later yielded to the propaganda of the brazen wets, it was ignominiously defeated. Millions of honest, upright citizens were practically disfranchised in 1932, and the Republican Party received the worst "licking" it experienced in all its history—and

that *licking* was accentuated by its surrender to *liquor*. In other words, the leadership of the Party that was trusted by the drys deserved defeat and they got it.

Now, then, those who believe that righteousness is the most important ele-

ment in National affairs still have a chance to defeat the ratification of all efforts to repeal the 18th Amendment.

"God send us men with hearts ablaze all truth to love, all wrong to hate; these are the patriots nations need, these are the bulwarks of the State."

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

A Call to Action

UNDER the above caption there has been published a leaflet by the Carnegie Endowment for International Peace Division of Intercourse and Education—an address by President Nicholas Murray Butler of Columbia University from the Columbia Broadcasting Station in New York City. This address was delivered on the invitation of the League of Nations Association upon the tenth anniversary of the organization of the League, on January 13th, throughout the United States.

Dr. Butler says that the modern world is in "the gravest crisis of its history," and that the present economic and financial depression will continue to its certain and disastrous end if the people of the United States and their government do not take certain steps that alone "can point the way to a happier and better day."

There are certain specific things that can and should be done that the American people should insist their government shall do:

1. They should make it plain that they demand from the coming disarmament conference such conclusions and agreements as shall actually disarm the nations for military and naval war and not merely equalize their establishments and equipments for the killing of men and the devastating of cities and towns under the guise of gaining security.

2. We must not permit outworn political formulas and traditions and passwords to stand in the way of the work of the coming economic conference—barriers to international trade which now exist everywhere. "That is a pretty poor system of protection to American labor and American industry which sends from ten to twelve millions of unemployed to walk

the streets, which shuts down factories and leaves our wheat and cotton to rot in the fields."

3. We should bring to an end the inconsequent and supremely stupid discussion which has been going on in part at Washington and in a portion of our daily and periodical press relating to the so-called intergovernmental war debts. "We should give immediate favorable response to the request of the debtor nations to reconsider the world-wide problems which have arisen from the existence of these debts and try quickly to solve those problems in the spirit of the agreement signed at Lausanne on July 9 last between Germany and the former allied powers. Such an action would be like blood transfusion to a weakened human being."

4. We should insist that the Senate of the United States leave off its long continued misrepresentation of the American public opinion and quickly consent to the ratification on behalf of our government of the Protocol of Accession of the United States to the Permanent Court of International Justice, which our government signed on December 9, 1929.

Finally, we should continue and multiply our contacts and our cooperation with the League of Nations itself.

Dr. Butler insists vigorously that we should not wait for our President or Congress or for Governors of our State Legislatures to act, but make it our business quickly to mold and to express public opinion so that our official representatives will act at once to accomplish the things upon which the peace and prosperity of the people depend. (Copies of this leaflet can be had by addressing the Carnegie Endowment for International Peace at 405 West 117th Street, New York City.)

The War to End War

THE Quakers believe that the ultimate solution of the war problem lies in the refusal of the citizens of the nations to go to war.

Our General Synod at its sessions last June, at Akron, Ohio, after making a strong statement in behalf of world peace, declared: "In the event of war we insist that every man is free to give his first allegiance to God and therefore refrain from engaging in armed combat if such a course is dictated by a pure conscience."

Before the same Synod there came an overture from the East Ohio Classis requesting that action be taken to establish the status of conscientious objectors to war within the Reformed Church as the same as that of the Quaker fellowship. This request was referred to the Social Service Commission to consider and to propose a course of action to the General Synod in 1935.

Recently the newspapers carried a news item to the effect that Yukio Ozaki had sailed from England for home, in Japan, fully expecting to be assassinated for his opposition to the present war activities of his country. Ozaki is well known in Japan for his pacifist views, because of which his life has been attempted upon three different occasions. He goes home well aware that the war party at the present time is in no mood to be criticised for its policies and activities. He is 73 years

of age, was once Mayor of Tokyo and a cabinet member. He has had a long history of protest against the war party. It is reported that in 1920 he made a speech in the Diet against his nation's militarism and said: "Only by its overthrow can the good repute of Japan in the world be restored to its former luster." He is not now a government official. He returns to Japan as a private citizen to demonstrate, if need be by his death, the sincerity of his convictions, and the faith he has in what he has called "the guiding principles of a second reformation of Japan."

Heywood Broun, writing in the *Washington Daily News*, as quoted in the February number of the *News Bulletin* of the National Council for Prevention of War, says: "Yukio Ozaki was the donor of the cherry trees which line the Potomac Driveway, and when spring comes 'round the blossoms may tell the story of a new day for Japan. And it will be the day of the statesman who believed in the preparedness of the unconquerable human spirit."

When will our statesmen lead us with the courage of Yukio Ozaki in the only war that will end war? When will the members of the Christian Church grasp the aggressiveness of the pacifist principles of our religion as something eminently worth dying for in the spirit of the highest patriotism that can move the hearts and the wills of a nation's citizens?

Harvest at Easter

EASTER is a season of ingathering for our Churches. New members are brought into the fellowship of the Church. Great spiritual values which the pre-Easter season releases are conserved. It is also the season of ingathering of benevolent moneys. Why not continue to raise the larger part of your Apportionment around the Easter Season as was done when it marked the close of the fiscal year?

"THE OUTLOOK OF MISSIONS is a very interesting magazine and I have taken it for many years."

—MRS. ALFRED A. MEYERS, Route No. 2, Freeport, Illinois.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

God So Loved the World

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

WHEN we think of the work to be done and the needs to be met by our Church in the world, how pitiful we look when we bring ourselves to the task! And how easy it is to complain, "The program is too big. We are not equal to it." Some one has said, "The greatest hindrance to the missionary enterprise is the blight of the *township mind*." But this blight may just as readily be found in a *city mind*. It is still true that the people perish for lack of knowledge and vision.

The enemies to the progress of the Gospel in foreign lands are not the traders and tourists, but they are ourselves who profess Christianity with our lips but by our lives do not draw men to the Saviour. "By their fruits ye shall know them." Everything depends upon the attitude that Christians manifest towards Missions. There are very few members in any congregation who are fully alive to the work of Missions at home and abroad. They lack two essentials—*vision* and *passion*. To many of them this life-saving work is *man-made*. It is their boast, "I do not believe in Missions and I will not give anything." Can such members repeat the text without the conviction being born in their minds that Missions is *God-made*? God sent His Son into the world on the holy mission to save the lost.

The work of Missions is *co-extensive with the human race*. It is world-wide in its scope. God's heart of love has gone out in Christ unto the ends of the earth. And Jesus said, "As the Father hath sent me, even so send I you." I wonder what estimate the recent Appraisal Commission of Fifteen would place on the missionary ability of the Twelve Apostles if they were now living and in active service. The record of their labors proves that they were not "mediocre" men. And I am ready to assert that the great body of

missionaries, who are now carrying on the work, are able, active and successful men and women.

Though men believe in the unity of the race and the brotherhood of man, they do not practice it as they ought in their relations to those of different color, class and creed. We have an example of it in the treatment of the Negro of the South and in the Asiatics in the West. Why is it that this proud spirit should dwell in the bosom of any one? The cause of it all is *sin*, and sin is *selfishness*. Give this bitter, partisan feeling a place in the human heart and it will lead to all forms of evil. Sin is as old as the human family. It was God's love for the world that moved Him to send His Son, that "*whosoever believeth in Him should not perish, but have everlasting life*." The good tidings of which the angels sang at the birth of Christ "shall be to all people." On the threshold of His ministry, the herald announced, "Behold the Lamb of God which taketh away the sin of"—not Judea, nor Samaria, but "*the sin of the world*."

The present stage of world-wide Missions demands of Christians a larger view of the whole question than we have been in the habit of giving it. It is sheer folly to say that the time has come to withdraw the missionaries from Japan, when 40 millions of the people have never heard the Gospel, or from China, where whole areas are ignorant of the name of Jesus. "*God so loved the world*," and that means every man, woman and child in the world. It is only as we think God's thoughts after Him that we can truly enter into His plan for our own salvation. The cry, "Save America and you will save the world," will not save America, much less the world. You may be able to define the boundaries of America, but you cannot confine the Americans within those limits.

Their lives have gone out unto the ends of the earth. And what is true of America applies in a measure to every nation on the face of the globe. Foreigners flock to our shores from every distant clime. There is no place where their feet have not trod, there is no place where their voice is not heard.

How to cure the world of sin has been the problem of the ages. God has sent the solvent in the person of His Son Jesus. "Thou shalt call his name Jesus, for he shall save his people from their sins." Until He is made known to all men, no man can be perfectly saved. The very fact that all doors are now open for the entrance of that Word which giveth light should send a thrill of joy into every loyal Christian heart. This is the time of all times for the Church of Christ to advance in all its missionary work. God forbid that any of us should make the financial depression a plea for doing nothing

and giving little. It is when Christians do make real sacrifices that the voice of rejoicing is heard in the land.

In God's great love-plan for mankind, we, the children of this new day, are facing a call to carry the glad tidings of salvation to all the world. And we are without excuse if we fail to do it. One billion souls in the bondage of sin and superstition look to us with wistful eyes for Israel's strength and consolation.

God sent Christ *into* the world. Christ sends us *out* into the world. What a *mission*, "Go ye into all the world!" What a *vision*, the evangelization of the whole world. A larger plan has never been in the mind of man than to preach the unsearchable riches of Christ to every creature. The Lord grant that this may be the master passion of Christians in our day, the supreme impulse in the life of the Church in this generation. A Church with such a *mission*, and such a *vision*, and such a *passion* will never die.

A Dramatic Retirement

MANY of you in the Reformed Church remember the Rev. T. Miura, who made a trip to the United States about four years ago and visited many of our churches at that time. You doubtless remember what a fine Christian-spirited gentleman he was, jolly and courteous, and interested in all kinds of things. Well, tragedy has come into his own life.

He has been serving as pastor of our church at Sakata for a period of about thirty years. Full of energy and religious devotion he has labored earnestly all these years trying to bring the love of Christ to his people and to build up a self-supporting congregation. He was not only active in the city of Sakata itself, but went out into the towns and villages in the country round about and started regular preaching services at five different points. So he has had six places in his charge, and you can imagine what a tremendous amount of energy and effort he spent in carrying on this work through all these years. But it grew and prospered and several years ago his congregation became self-supporting.

So everything was going swimmingly and Pastor Miura was looking forward



REV. T. MIURA AND ASSISTANT,
SAKATA, JAPAN

with hope and eagerness to still greater things to come, when he was taken ill. The writer met him two months ago at a Sunday School conference in Yamagata, and he seemed as happy and jolly as ever, but he must even then have been suffering. For two weeks later about the middle of November he was told by his doctor that he had a case of internal malignant cancer, and that he could not possibly hope to live more than a month or two longer, his age—65—preventing an operation. Rev. Mr. Miura received the news with his usual calm composure and then set to work to put his house in order. He first called his oldest son home from a distant town where he was teaching in a high school, in order that he might take charge of the family. And then he announced to the people of his congregation that on the last Sunday of November he would conduct his last service in the church, and that, if any desired to receive baptism before his departure, they should present themselves at that time.

Well, the church was crowded to the doors, and the pastor, though so weak that at times he had to sit in a chair while speaking, went through the services with

his characteristic earnestness. First he spoke to the children in the Sunday School. Then at the morning worship service he preached a short sermon, administered baptism to thirty persons, conducted the communion service, a Last Supper, so to speak, and at its close attended a social and farewell gathering of his people which lasted for more than an hour. Then we went to the hospital.

No, he is still in the land of the living at the time of this writing. There seems to be no hope, but we are still praying that in some way his life might be spared. Just last spring we invited him to Sendai, and he gave several very interesting and helpful lectures to our theological students on the methods which he has pursued in his Christian work among the rural people. It does not seem possible that we must lose such a valuable worker. But God's will be done. Miura's spirit is of the same stuff as that of the great of the earth, and we bless the Lord for the good fortune which was ours in that we were able to have fellowship with it through the course of several decades.

E. H. ZAUGG.

Sendai, Japan.

The Blind See: The Gospel is Preached

By MARY E. GERHARD, *Teacher in North Japan College*

"And He answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them." Luke VII: 22.

LIGHT from Darkness, Love from the Cross—these were the themes of the inspiring addresses delivered by Mr. Takeo Iwahashi, when he came to Sendai and in four days spoke ten times to large audiences, besides having private conferences and talks with individuals. Mr. Iwahashi is a Christian layman, thirty-five years old, a teacher of literature and philosophy in Kwansai Gakuin, the Methodist College of Kobe, Japan. Made blind by an illness when he was only nineteen, Mr. Iwahashi passed through a time of terrible despondency, but when he came under the influence of the Gospel, he believed with all his heart in Jesus Christ as his personal Saviour, and his face was

turned toward the shining heights. Joy has her home in his heart and the light upon his face recalls to us the words of the Psalmist, "They looked unto Him and were radiant."

The story of Mr. Iwahashi's early experiences, his struggle for an education, his determination to overcome his handicap, his scholarly attainments, his joy in being able to help others by teaching, public speaking, and writing of the things that God has done for him make him one of the outstanding men in Christian work today. A Japanese friend has this to say about Mr. Iwahashi: "Although deprived of his physical eyes, he is blessed with spiritual ones. He is the possessor of a



NEW MEMBERS RECEIVED INTO NORTH JAPAN COLLEGE CHURCH ON CHRISTMAS DAY, 1932, TOGETHER WITH SOME OF THE LEADERS IN THE CHURCH. DR. SCHNEDER STANDS AT THE EXTREME LEFT

sweet voice and is the master of beautiful words. His faith has not come out of books and brains, but out of his own spiritual experiences. He joyfully preaches his Gospel of Hope." Dr. Bates, president of his college, says, "Mr. Iwahashi has sweetened and deepened the currents of life for all with whom he has been associated in this institution."

Of Mr. Iwahashi's ministry to the girls of Miyagi College, others will write. He spoke four times to them, and also addressed the pupils of the Sendai Baptist Girls' School, and talked privately with students and others who wanted to see him.

In the beautiful new Chapel of North Japan College, he addressed the College students on November 18th, the Alumni on November 19th, and at a union service on Sunday morning in that stately edifice spoke to an audience of over seven hundred. He made separate addresses to the three upper classes of the Academy boys in their own auditorium, and on another day to the two lower classes. On Saturday afternoon he spoke to the teachers of the Academy, College and Seminary. Thus his message was given to everyone connected with our institutions.

When he talked to our College students, for two hours he held their attention in a fluent, eloquent and effective speech, for they found him one who knew and understood their problems. The excellence of his psychological approach to the thoughts of these youths, who are at the questioning, doubting age in a distracted world, was unmistakable. He has read widely in literature, philosophy, science and religion—and he gladly acknowledges a great debt to his sister and his wife who have read these books to him. He has a good memory and used a wealth of quotations and illustrations as he talked of the two worlds, the limited world of the senses which science explores, and the world of actual experience, of real adjustments to every-day living. It is religion, he said, that gives us such real spiritual experience. That religion gives comfort, strength and power he proved to them from his own life-story. The way of the Cross, love and sacrifice, as the way of life, and of power, was the keynote of his addresses.

His younger and his older hearers alike were impressed by his sincerity, simplicity and earnestness: that, in spite of his blindness, faith has made him a happy

man, is an inescapable fact. The Seminary students eagerly attended the meetings held for the College and the Academy boys. When the challenge was given to believe and follow Christ, twelve College boys and seventy-six Academy boys pledged themselves to answer the call. There was no emotional excitement, only the gospel invitation. But figures cannot represent the impression made upon all of our nine hundred students, our teachers and alumni, and the Christians who came to the joyous Sunday morning service. We can never forget the pleading and the challenge. He told the teachers that these Christian schools in Japan have an opportunity and a privilege far beyond what the government schools have; that we should feel exalted by our chance to mould Christian character.

Tender and winning was the appeal made to the graduates of both our schools who came in large numbers to the Saturday night meeting in our College Chapel, and heard the call to service. As Jesus three times asked Peter, "Do you love me?" and three times said, "Then, feed my sheep," so today He asks and challenges us.

The climax came in the Sunday morning service when, the sun pouring into our lovely Chapel, the College congregation

was host to hundreds of friends from the Baptist, Methodist, Congregational and other churches, in a service sponsored by the Kingdom of God Movement. Love and self-sacrifice was the theme of the sermon. Most tenderly did the speaker relate the story of his own mother's love and devotion to her blind boy who at first was helpless and hopeless. Through that mother-love he was prepared to believe in the divine Love that would not let him go until he had accepted and responded to its appeal: then the blind youth was able to help his mother understand that her love was but the reflection of that greater Love, and the whole family entered the Church together. It was vivid witnessing. Often there is a freshness and intense earnestness about the Oriental Christians of today which reminds one of the New Testament words: "We speak that we do know, and testify that we have seen."

Takeo Iwahashi, like Mr. Kagawa, is a man who has felt the power of the crucified Christ to lift a man from the depths of despair to the peace and the joy of the true Christian; and in the work of the interdenominational Kingdom of God Movement he is truly an inspiration to thousands who have heard him say, "Once I was blind, but now I see."

Board of Foreign Missions

Comparative Statement for the Month of January

Synods	1932			1933			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$7,388.76	\$623.18	\$8,011.94	\$4,352.62	\$637.13	\$4,989.75	.....	\$3,022.19
Ohio	5,552.64	434.61	5,987.25	4,024.10	20.49	4,044.59	.....	1,942.66
Northwest	743.43	293.00	1,036.43	476.26	5.00	481.26	.....	555.17
Pittsburgh	2,743.34	30.00	2,773.34	220.00	78.00	298.00	.....	2,475.34
Potomac	2,340.77	137.84	2,478.61	1,291.21	105.00	1,396.21	.....	1,082.40
German of East..	851.35	5.00	856.35	337.00	5.00	342.00	.....	514.35
Mid-West	1,434.92	48.00	1,482.92	840.18	.....	840.18	.....	642.74
W. M. S. G. S. ....	.....	10,613.71	10,613.71	.....	9,304.36	9,304.36	.....	1,309.35
Miscellaneous ...	.....	.....	.....	.....	10.00	10.00	\$10.00	.....
Annuity Bonds ..	.....	3,000.00	3,000.00	.....	1,500.00	1,500.00	.....	1,500.00
Bequests .....	.....	5,926.99	5,926.99	.....	.....	.....	.....	5,926.99
Totals	\$21,055.21	\$21,112.33	\$42,167.54	\$11,541.37	\$11,664.98	\$23,206.35	\$10.00	\$18,971.19
						Net Decrease		\$18,961.19

"Find enclosed \$1.00 for the best paper I have and not missed a number in eighteen years. It is my study-book."

MRS. F. B. BARTHOLOMEW, Lansdale, Pa.

Spending Christmas at Wakamatsu

Our Missionaries, Mr. and Mrs. Carl S. Sipple, of Sendai, Japan, spent the Christmas and New Year holidays with Rev. and Mrs. Marcus J. Engelmann at Wakamatsu. The account of their visit will be read with much interest.

AIZU-WAKAMATSU, quite a large city, is located in Fukushima Ken, south of Sendai, about midway between the two coasts, and is hemmed in by mountains. The most prominent mountain visible during our stay was Bandai san, a volcano that did much damage in a sudden eruption some forty years ago. To reach Wakamatsu from Sendai, it is necessary to travel on the main line as far as Koriyama, midway between here and Tokyo, and change there for Wakamatsu, boarding a train that would eventually land one on the west coast. The scenery between Koriyama and Wakamatsu is lovely, especially when winter covers the mountains.

The people of the Aizu plain retain the customs and characteristics of old Japan to a greater degree than the people living around Sendai. Of course, customs and speech differ according to the section of Japan in which one is visiting. The people in and around Sendai speak a local dialect, known as "Sendai ben." "Wakamatsu ben" is different in many noticeable ways from "Sendai ben." In the Wakamatsu district men, women and children, almost without exception, wear over

the kimono a form of loose trouser that is rarely seen here. It is baggy and unattractive in appearance, but is easily stuck into the tops of rubber boots when the wearer traverses muddy roads. Much charcoal is prepared by mountain villagers. I was interested in seeing the long files of horses and men (or women), beasts and people all well laden with charcoal, that enter the city before the middle of the morning. Imagine starting at 4 of a winter morning and walking for perhaps fifteen miles with a load of charcoal on one's back. These people can be seen walking homeward, during the afternoon, having disposed of their charcoal in the city. They all wear the blue cloth of the Japanese peasant and straw sandals.

Wakamatsu, in feudal days, was the seat of an important daimyo, or lord, and was a castle town. One visits now the imposing, moat-encircled site of the castle, but only the massive stone walls remain. The daimyo and samurai of the Aizu held out against the new Imperial Government after the Meiji Restoration, and were among the last to be subdued. We visited a hill on the outskirts of the city; the top of this hill is the scene of the



CASTLE AT WAKAMATSU, JAPAN, AFTER SIEGE OF 1868

suicide of a band of young boys, sons of samurai, who took upon themselves the duty of protecting an approach to Wakamatsu against Imperial troops. The troops came another way and set fire to part of the city. The boys thought the castle was on fire, and in distress at their failure, carried out the samurai custom of disemboweling themselves on the spot. Their graves, each marked with a stone, are set in a long line in an enclosure, which is much visited and venerated by those who are proud of the spirit of old Japan.

There is a congregation in Wakamatsu that was at one time supported by our Church, but is now independent. On the same lot with the two missionary residences is a building, with an office and living-rooms downstairs, and two Japanese rooms upstairs. This building is devoted to the work of Newspaper Evangelism, especially among the farmers; conferences on rural problems and peasant Gospel schools are held here. Much of the contact work is done by Kobayashi San, whose picture and history appeared in the December, 1932, number of *THE OUTLOOK OF MISSIONS*. I enjoyed a trip with him and Mr. Engelmann to a new country Sunday School, held in a farmhouse, which we reached after wading through ankle-deep mud—but perhaps more about that later.

Mr. Engelmann took me with him on an overnight trip to Tajima, a mountain town about thirty miles from Wakamatsu, in the direction of the Minami (South) Aizu valley. We were invited to attend a Sunday School Christmas program, held in a large house which serves as the Church and the home of the young Japanese evangelist. I was told that he endures considerable persecution from the Buddhist priests of the temple in the town. When they learned about the plans for the Christmas meeting they planned a large meeting to be held in the temple the same evening. However, the church was filled to overflowing, more than two hundred children and adults attending.

To reach Tajima we left Wakamatsu by a branch train that took us up into the mountains a distance of about fifteen miles. The last part of the line, which required much engineering skill, had been opened to traffic only one week before. From the end of the railway we rode

another fifteen miles by Ford touring-car taxi, nine people somehow seated in a five-passenger car, with a tenth person standing on the running-board for good measure. The farmers and town-dwellers of Minami Aizu have only two means of reaching the railroad, either on foot or by taxi, but the roads are often snowed shut from January until April. I noticed at the rail-end that mails are loaded on a lumbering, two-wheeled cart, and are probably transported for miles in this manner.

The service at Tajima was indeed interesting, although it was long, from 7 until about 10.30. A low platform at one end of a large, central room was decorated with a Christmas tree. Of course, the entire audience sat on the floor, and there wasn't any unused space. The program consisted largely of songs and playlets presented, and perhaps composed, by the Sunday School children. It was a surprise to me to see so large a gathering in this village, but the evangelist, who has been in Tajima only a few years, is a hard worker and very earnest.

At Tajima I experienced for the first time the comforts of a "kotatsu," a charcoal brazier that is set in the floor. Heavy quilts are thrown over a light wooden frame covering the fire; then one sits on a cushion, with legs and arms tucked under the quilt. Of course, if the weather is freezing, one's back freezes, but a small discomfort of that nature is not minded. The "kotatsu" was the only heat in the glass and paper-walled room, and the weather was cold.

Japan's finest lacquer articles are manufactured in Wakamatsu, for export to all parts of the world, the reason probably being that many lacquer-trees grow in nearby forests. Wood is roughly shaped into the forms of bowls and dishes, in the forest where the trees are felled, then is transported to Wakamatsu by truck. We were so fortunate as to be shown the steps in the manufacture of lacquer articles. The rough bowls are first given their final shape by lathe-operators whose only tools are chisels. These men work extremely fast, but it takes at least six years to acquire the necessary skill. The lathes are run by electricity, but from the next step on all work is done by hand.

Christmas in Japan

DR. ELMER H. ZAUGG

I SUPPOSE you have already read so much about Christmas in Japan that you are tired of the subject. But really, if you were here, you could not help but get excited about it, too. It's getting so that one can almost say with truth, "Christmas, Christmas, Everywhere." It certainly has captured the hearts of the people of this land, and it has come to exert an influence far beyond the bounds of the Christian churches and Sunday Schools.

For the Sunday School children Christmas is the best day of the year. They enjoy Easter and Flower Day and the annual picnic outing, but none of them comes up to Christmas. And they make elaborate preparation for its celebration, their programs often continuing for two or three hours.

For the older people Christmas is coming more and more to be the time for the exchange of gifts, and the people of Japan love to give and receive gifts. That is one reason why Christmas has become so popular.

The stores in Japan, like the stores in other lands, are taking full advantage of this popular feeling, and are commercializing Christmas, too. When you go downtown here, you will find nearly all the large shops decorated with Christmas trees, or Santa Clauses, or other Christmas symbols, and many of them will have Christmas cards and gifts and decorations and cakes for sale. It makes one feel just as if he were in America.

A few weeks ago one of the Japanese newspapers which is rather ultra-nationalist in spirit, had an editorial in which the writer advocated that the celebration of Christmas be abolished in Japan for the reason that it was making too great

an impression upon the people, turning them toward Christianity, which was, according to his viewpoint, opposed to the true Japanese national spirit. In other words, he was opposed to Christmas because it tended to propagate Christianity, a religion that did not approve of the present imperialistic ambitions of the nation. You remember Voltaire once said that if you wished to destroy Christianity, you must first destroy the Christian Sabbath. It seems that the enemies of Christianity in Japan have come to think the same thing about the Christian Christmas.

And if you had been here this Christmas, you would have noticed that many people hung out their flags. This was not in celebration of Christmas, but in memory of the death of the present Emperor's father, the Emperor Taisho, who is reported to have died on Christmas day eight years ago. The other day, a week before Christmas, when the Empress Dowager paid a visit to the tomb of her royal husband, which we interpreted to mean a visit on the real anniversary of his death, we wondered whether the report of his death had not been purposely delayed a week so as to make it coincide with Christmas, thus acting as a check to the free celebration of this Christian festival. And we have often wondered why it was that the Imperial Diet always begins its annual session on Christmas Day. Might it be that those in authority, seeing the great influence of Christmas upon the people, are trying to divert their attention by offering counter-attractions? We wonder. At any rate all this goes to show that Christmas is exerting a tremendous influence on the hearts and lives of the people of Japan. And this is one of the sources of our own Christmas joy.

"Please renew my subscription for THE OUTLOOK OF MISSIONS, for I don't want to miss one copy."

—MRS. LYDIA E. KREPS, Clearspring, Md.

A Loss to the Cause of Missions

THE death of Dr. Frank Knight Sanders, of Rockport, Mass., on February 22, 1933, removes from the earthly to the heavenly life, one of the great influential leaders in the missionary enterprise. He first saw the light of day in Batticotta, Jaffna, Ceylon. After receiving his literary training in Ripon College, Wisconsin, and Yale University, he was an instructor in Jaffna College from 1882-86. During his professorship at Yale Divinity School, he, with Prof. C. F. Kent, wrote the series of *Messages on the Books of the Bible*, which had a wide circulation. He was greatly beloved by his students for he himself had a lovable nature. His services as Director of Missionary Preparation from 1914-27 in connection with the Foreign Missions Conference of North America have left an indelible impress on the younger missionaries. Few men have written so many helpful books on the history and literature of the Bible, with such a permanent value to them. He will live in grateful remembrance by an ever-widening circle of friends.

A most valuable contribution to Missions was his book, entitled "The Missionary Furlough," from which we quote the conclusion:—

"It is clear that the furlough is an important section of the well-organized missionary life. To neglect its opportunities is to make a serious error. It should be thoughtfully considered by the missionary himself, by his Mission on the field, by his Board at home, and by those with whom he may be associated during the

furlough. It has possibilities of value which are only in rare cases fully realized.

"It should, under normal circumstances, contribute in varying proportions to three needs of the missionary. (1) *To his happiness.* It is tragic to have a young, energetic, valuable missionary write during his eighth year of active service, "One is not so anxious to return to America after the experience of the first furlough." Each furlough should be recalled with keen satisfaction. (2) *To his efficiency.* At the close of each furlough the missionary ought to be prepared better than ever before to face with resourcefulness and confidence the growing responsibilities of his sacred task. (3) *To his range of thinking.* Each furlough, through contact with broadening influences, through reading and through observation and reflection, should accustom a missionary to think of his work from a delocalized, judicial point of view, which will enable him to balance his enthusiasm by sound judgment.

"Proper organization will help to develop the best values of the furlough, but organization by itself is insufficient. Every missionary should be an active, not a passive, factor in the process. The furlough is, in an important sense, his affair; it will be a success or a failure in proportion as he is willing to contribute thought and pains to its success. With reasonable initiative on his part the other agencies will tend to collaborate successfully.

"When this takes place the furlough will be given its true place as an important element in missionary efficiency."

"I enjoy THE OUTLOOK OF MISSIONS very much and would not be without it."

—MISS IDA BRUECKNER, Cincinnati, Ohio.

"I enjoy reading THE OUTLOOK OF MISSIONS and it helps out in our Missionary Society."

MRS. JOHN M. HARTSWICK, Bellefonte, Pa.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

(MRS. EDWIN W. LENTZ, EDITOR, THIS ISSUE)

The Home Missions Councils Celebrate Twenty-fifth Anniversary

WITH an enthusiasm stimulated by the special occasion of the Twenty-fifth Anniversary, the Staff and Program Committee of the Council of Women for Home Missions, co-operating with a like group from the Home Missions Council, left nothing undone to mark with an appropriate program this milestone of history. The successful issue of most plans gave a program of addresses, discussions, luncheons and dinners—each and all bearing directly upon the work of the two Councils. In the daily worship periods, Miss Nona M. Diehl, of the United Lutheran Board, used "Follow Thou Me," the convention theme, as basis for very helpful devotions.

Even a brief resume of the various reports given during the three-day sessions would make too lengthy account of the annual meeting. For that reason we have chosen to quote freely from the Executive Secretary, Miss Anna Seesholtz, whose report at the close of her first year with the Council of Women for Home Missions contains careful analysis of the year's work and sounds the adventurous note of determined grappling with a hard task. How hard the task has been and continues to be, may be judged by Miss Seesholtz's own words: "And you will let me say that in many ways Home Mission Work is more difficult than service abroad; this I know from personal experience." . . . "First, I wish to express appreciation of the pioneer women who twenty-five years ago had the faith and

the courage to begin interdenominational mission work, and then stood by it through varying vicissitudes and difficulties even unto this day. Today it continues to be difficult work in clearing relationships and securing budget for the extension of the work, while maintaining the spiritual depth of purpose or reason for being." In speaking of The World Day of Prayer, she said: "When I gave the order this summer for 470,000 Calls to Prayer in English it was truly a religious experience."

Her report lists among the "reasons for being" the Council's program for World Peace, for Better Race Relations, the publishing of Home Mission books, the Bulletin of the Council in *The Missionary Review of the World*, the remarkable field for promoting the idea of Home Missions at the Chautauqua Home Missions Institute, the Migrant Work and the Religious Work Directors in Indian Government Schools.

Madison Avenue Baptist Church, with its commodious auditoriums, was the place of meeting for both Councils. Mrs. Dan Poling was elected president to succeed Mrs. Orrin Judd. Representing our Woman's Missionary Society of General Synod in the Executive Board are Mrs. Edwin W. Lentz, treasurer, and Miss Carrie M. Kerschner, chairman of Summer Schools and Conferences. The Home Missions Council honored Dr. Charles E. Schaeffer by electing him president.

"The magazine grows better each year, and I hope a larger number of our women may read it."

—MRS. W. H. CAUSEY, Winston-Salem, N. C.

"What the Indian Wants" is—What the White Man Wants

At the luncheon of the Joint Indian Committee in connection with the annual meeting of the Home Missions Councils at Hotel Le Marquis, there was present one Indian. Among the one hundred and fifty guests he was the guest of honor. This was the Rev. W. David Owl, missionary on the Cattaraugus Indian Reservation, Iroquois, New York, who spoke on "What the Indian Wants." If instead of "Indian" he had said "White Man" everyone present would have said amen. His sane and practical ideals have resulted in co-operation between the school directors, the town churches and other agencies with government agencies and today the Indian girls and boys attend the public school, the Sunday School and church in the town. "Some Present Day Emphasis in Indian Work" was graphically presented by the Rev. E. E. Lindquist, whose entire life has been spent among various Indian tribes. He is the author of "The Red Man in the United

States" and the new handbook "For Missionary Workers Among the American Indian." The aim of the luncheon was to acquaint the Board representatives with the value of the work done by the Religious Work Directors in the eight Government Schools. At present Christian work is carried on by religious work directors in the following schools: Flandreau, S. D.; Sherman Institute, Riverside, Cal.; Genoa, Nebraska; Theodore Roosevelt School, Fort Apache, Arizona; Albuquerque, N. M.; Santa Fe, N. M.; Haskell Institute, Lawrence, Kansas; Sherman Institute, Riverside, Cal. Fourteen denominations co-operate in this undertaking.

To think of providing Protestant Christian teaching in eight Government Schools, when forty schools desire such help, makes one feel condemned. To raise the \$14,000 necessary for the eight schools was a hard task. Our Woman's Missionary Society of General Synod shares in this responsibility.

Akin to Our Own Household

WITH the selection of Mrs. Dan Poling as president of the Council of Women for Home Missions the Council brings a leader keyed to interdenominational ideals. Unlike former presidents, Mrs. Poling comes to the Council from without the organization instead of through experience in minor offices and committee work. Her membership on the Board of Domestic Missions of the Reformed Church in America provides an important Board background. Her sympathetic interest in vital Christian issues and her wide acquaintance among world-minded men and women has already brought to the work a decidedly new impetus.

As a denomination we have a personal pride in the high honor which has come to Mrs. Poling, for she is but three generations removed from the first person who went from the denomination to the Foreign Field. Her grandfather, the Rev. Jacob Hauser, a dauntless missionary pioneer, possessed a like interdenom-



MRS. DANIEL A. POLING

inational and international spirit—to which his granddaughter's spirit is akin. After several years' study at the Mission House, Wisconsin, he sailed for Birsampore, Central Province, East India, under the German Evangelical Missionary Society of New York, an interdenominational society composed of German Reformed, Dutch Reformed, Presbyterian

and Evangelical Churches. After returning to America, he was invited by Sheboygan Classis to open a mission for the Winnebago Indians of Wisconsin. He founded the mission at Black River in 1878 and remained until 1885, when the Rev. Jacob Stucki became his successor.

A fuller account of Mrs. Poling's background and interests will be published in the April issue.

“A Person Going About Doing Good”

I have used for my caption the unpretentious subject of one of the addresses given at the Fourth Annual Convention of the Pennsylvania Council of Churches—an address which for me expressed the reason for the Convention. On January 30 and 31, the Convention was held at Harrisburg with a larger than usual attendance of women for the entire session. Untiring efforts had been made to secure a representative group of women particularly interested in Missionary and

Church Federations. The effort was rewarded by 127 women representing 12 denominations attending the women's luncheon in Kramer Hall, Salem Reformed Church. There were present 14 women of the Reformed Church, representing Eastern and Potomac Synods, among whom, Mrs. James H. Dorman, of Steelton, and Mrs. Louis Moog, of Harrisburg, had charge of enrollment. Miss Anne Seesholtz, of New York, gave the luncheon address.

Among the Workers

OUR president, Mrs. Frederick W. Leich, spent the first month of the year in the East, going through a series of introductions to the officers and staffs of the interdenominational groups who held their annual meetings in New York. Following several strenuous weeks attending the various meetings in connection with the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Missionary Education Movement, Mrs. Leich came to Philadelphia to attend the annual meeting of the Educational Commission. In the vicinity of Philadelphia a number of meetings were arranged in Mrs. Leich's honor, among them a reception at the home of Mrs. E. E. Leiphart, President of the Philadelphia Classical Society. This was attended by a large number of officers, departmental secretaries and friends. At Allentown one hundred and fifty persons attended the reception at the President's House, Cedar Crest College, where Mrs. Wm. F. Curtis and Mrs. L. L. Anewalt were the hostesses.

* * *

Vice-President, Mrs. D. J. Snyder, of Greensburg, Pa., represented the W. M. S. G. S. at the Annual Conference on the Cause and Cure of War held in Washington, January 17th-20th. A report of the Conference will be given at the Cabinet meeting, scheduled to meet at Dayton, Ohio, latter part of May. Dates will be announced.

* * *

With no warning of previous symptoms, after one day of suffering, Miss Greta P. Hinkle was hurried to the Montgomery Hospital, Norristown, Pa., where about midnight of Saturday, January 28th, the surgeons operated for appendicitis. For more than a week her case was extremely critical, but late word (February 15th) brings the encouraging information that she is slowly gaining strength. This word lifts for relatives and friends a burden of anxiety. We trust by the time this reaches our readers she will be far on the way to recovery.

* * *

Early in February the Woman's Missionary Society of Christ Church, Boston, Mass., gave one day to sewing and

making garments for the children of the Migrant camps supported through the Council of Women for Home Missions. The president, Mrs. Day, is deeply interested in this phase of interdenominational work.

* * *

Our General Secretary of Stewardship, Miss Helen Barnhart, was re-elected recently to the Y. W. C. A. Board of Directors of York, Pa. This means that she will be continued as chairman of the World Fellowship Committee. An outstanding event for members of the York, Pa., Y. W. is the Annual Fellowship Din-

ner in May, when speakers of world-wide experience are on the dinner program.

* * *

Miss Ruth Heinmiller and Mrs. Annetta H. Winter attended the International Council of Religious Education recently held in Chicago. Miss Heinmiller writes: "Last year I was much disappointed in the attitude of the leaders of young people in relation to missions. This year I could hardly realize it was the same group of people. They were determined that the word 'missions' should be in the theme, for the sake of emphasis."

Life Members and Members in Memoriam

Life Members

Eastern Synod—

East Pennsylvania Classis—Mrs. Charles A. Butz, 1337 Montrose Avenue, Bethlehem, Pa.

Philadelphia Classis—Mrs. Harvey B. Tyson, 652 Stanbridge Street, Norristown, Pa.

Potomac Synod—

Zion's Classis—Miss Helen L. Barnhart, 826 South George Street, York, Pa.

Member in Memoriam

Eastern Synod—

Philadelphia Classis—Mrs. Phebe Jane Van Billiard, North Wales, Pa.

Directory Changes

Mrs. J. N. Naly, 110 North West Street, Waukegan, Ill., has been elected Historian of the Woman's Missionary Society of Midwest Synod, to fill the unexpired term of Mrs. Margaret Bretz, deceased.

The address of Miss Stella Hause, Historian of the Southwest Ohio Classical Society, is 1642 Huffman Avenue, Dayton, Ohio.

Notice

Classical Corresponding Secretaries and others interested will please note the following changes in addresses of these Classical and Departmental Secretaries:

Eastern Synod—Lancaster Classis, Christian Citizenship Secretary is Mrs. Herbert Heitshu, Lititz, R. D. 3, Pa.; Lehigh Classis, Secretary of Literature is Mrs. J. Lloyd Snyder, 241 Allen St., Allentown, Pa.; West Susquehanna Classis, Historian is Mrs. Mallard Hartswich, 20 Reynolds Ave., Bellefonte, Pa.

German Synod of the East—West New York Classis, Secretary of Organization and Membership is Miss Ethel Beisheim, 216 Meigs Ave., Rochester, N. Y.

Midwest Synod—Corresponding Secretary's address is Miss Anna Suhrhenrich, 3403 Prospect St., Kansas City, Mo.

Ohio Synod—Central Ohio Classis, Corresponding Secretary is Mrs. L. C. Heinlen, 47 W. Oakland Ave., Columbus, Ohio; Stewardship Secretary is Mrs. Clyde Smith, Glenford, Ohio.

Pittsburgh Synod—Clarion Classis, Secretary of Organization and Membership is Mrs. George Whitehill, Knox, Pa.; St. Paul's Classis, Secretary of Organization and Membership is Mrs. John Eichbaum, 249 Walnut Ave., Sharon, Pa.

Potomac Synod—North Carolina Classis, Corresponding Secretary is Mrs. C. C. Wagoner, Conover, N. C.; Zion's Classis, Corresponding Secretary, Mrs. Carl W. Bair, York, R. D. No. 1, Pa. (Change of address.)

"The aim of mission study is not only to obtain missionary information, but to develop missionary attitudes and habits."

DR. T. H. P. SAILER.

Literature Chat

CARRIE M. KERSCHNER

IN the city of Brotherly Love one sees everywhere the sign, "Renovize—Repair, Remodel, Restore." Underneath these significant words is a composite picture of a shovel, a trowel and a hammer. Perhaps there is significance in this sign for those of us who are working to extend the Kingdom of Jesus Christ. Missionary societies are doing their best work at this time of the year. They are preparing for a number of yearly events, such as the World Day of Prayer, Christian Fellowship Congresses, Lenten Mission Study Classes, Annual Meetings and the filling out of Report Blanks. Preparations for the sending out of the new type of Report Blanks for Local Missionary Societies were carefully laid and carried out. Report Blanks were accompanied by a covering letter with detailed information for the president and each departmental secretary. If all of us cooperate, we believe the Local Report Blanks will smooth over some difficulties formerly experienced in gathering this data. Will each one do her best? Fill in the spaces carefully and send the Report to the person designated, on the Blank. Thus by your promptness, you become a wielder of a "trowel" and help to smooth the pathway of Classical and Synodical officers. Perhaps before you are ready to fill in the Report Blank you will need to "repair" some phases of your work. You are more conscious of what they are than those of us at a distance. Can we help in this "repairing" process? Perhaps that next program needs to be "remodeled." Is it up to par? Can you "restore" that depleted membership and help your Classis meet the challenge of the General Synodical President, "A net gain of 20 members a year for the next five years?" For this last "renovizing" process use the Organization and Membership Packet, price 10c. The Hand Book, alone, in this particular packet, sells for 15c. It contains a wealth of material to help you "renovize" your whole missionary society. If you "hammer" away,

night and day, the result will be a good society for you and it will be good for your society.

A new Children's Service of Worship, prepared by Margaret Applegarth, is indeed attractive. It is printed on three different colors of paper—pink, yellow and blue. Imagine a room full of children with every third child having a different colored program! The service sells for 2c each, 3 for 5c, 20c per dozen, and orders are filled in assorted colors.

At a time when all groups in the churches are thinking and talking "China," remember these available books: "Wee Wong," a new publication, beautifully illustrated, for the tiniest tots, 40c each. Primary book, "Off to China," 75c. For juniors, "Ling Yang," a thrilling story of a boy and girl of new China. The book has been illustrated by a Chinese artist, who has also drawn the very attractive cover design. Price, 50c paper, \$1.00 cloth. (Yes, it is also on the Reading Course for Boys and Girls.) "How to Use Ling Yang," a brief series of program suggestions for leaders, sells for 5c. For Juniors there is also "New Joy," 75c paper, \$1.00 cloth. The Built-up Chinese Panel Poster will furnish correlated handwork, 50c, as will the Window Transparencies, "Foreign Children," 50c. A Picture Map of China, about 30x50 inches in size, is decorated with sketches illustrating important features of the country, such as products, historical places, form of transportation and other interesting items, 50c. A Chinese Home Cut Out sells for 25c. Post Card Painting Book, 60c; Wen Bao's Birthday Game, 20c; Chinese Play Hour, 10c.

Women, have you ordered the supply of the Hymn, "Father of Lights, in Whom There is No Shadow," that is to be used with the Installation of Officers at the April meeting? It is priced at 2c each, 10c a dozen, 30c for 50, 50c per 100. The service, "Keepers of the Light," is 5c.

The name of Pearl S. Buck is well-known to all and the girls of the Guilds are delighted that they will have an opportunity to review Mrs. Buck's book, "The Young Revolutionist," at their meeting in April. Paper 75c, cloth \$1.50.

(It is listed as a two-unit book on the Reading Course.)

For that Lenten Mission Study Class use "Living Issues in China," 60c. It is superbly written and a book that has lasting values. The pamphlet, "Suggestions for Leaders," for this book is 25c. Spring is an admirable season of the year to plan for a School of Missions. A group of men will want to discuss Dr. Hodgkin's book; probably the women will prefer "Lady Fourth Daughter of China," 50c paper, 75c cloth; young people will study with avidity "As It Looks to Young China," 60c paper, \$1.00 cloth, and the other grades will use the books listed above. An Outline for a graded school will be furnished upon application.

Elsewhere in this issue of THE OUTLOOK is a list of approved Plays on China.

Approved Missionary Plays and Dialogues on China

For Adults and Young People

BETROTHAL OF MAI TSUNG, THE. By Kyung Shien Sung and Vida Ravenscroft Sutton. A love story of a Chinese boy and girl who become Christians, attend college in America, and object to the old Chinese betrothal customs. There is trouble, but a solution is found. Fifteen characters. About 1 hour. 25c.

COLOR LINE, THE. By Irene Taylor MacNair. A remarkably strong play of present-day China. Characters are: President of an American College, three college girls, two college boys (one a Chinese). Simple setting and no special costumes except one military uniform. About 30 minutes. 25c.

HONORABLE MRS. LING'S CONVERSION, THE. By Jean H. Brown. A Chinese play in which humor and pathos are admirably blended with the realities of life in a Chinese home and in a Mission station. Fourteen characters. About 1 hour. 25c.

MOON FOR PLANTING COMES, THE. By Mary Brewster Hollister. A pageant in three parts which may be used in its entirety or given serially. Two speaking characters. 25 women and older girls, 20 young men and 9 children. 20c.

SLAVE GIRL AND SCHOOL GIRL. By Helen L. Willcox. Shows a Chinese book-seller's experiments with "Western learning"

Consult it and end your school with a dramatic presentation.

New Reading Course leaflets for women and girls will be ready April 1st. Will you remember to send postage for your supply? Are you making an effort to train the boys and girls of your church, of your community in world friendliness? There is no better way than by creating a desire to read and then supplying the books. Have you seen the approved list of books for boys and girls? A new list will be ready by July 1st.

Those residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

and his daughter's friendship for a kidnapped slave. Seven characters. 25 to 30 minutes. 15c.

TAIL OF THE DRAGON, THE. By Elliot Field. A play of modern China in one act. Shows the difficulties confronting young Chinese who wish to break away from old family traditions. Three men, two women. About 30 minutes. 25c.

WHEELBARROWFUL OF LIFE, A. By Mary Jenness. A simple play for intermediates or young people, showing Christian influence on present industrial problems in China. Eleven characters. About 25 minutes. 15c.

For Juniors

LITTLE NINE POUNDS. A dialog. 3c.

NO LANTERN FOR WU LEE. By Helen A. Murphy. A play of unusual charm and artistic merit for boys and girls. Shows the influence of a missionary doctor in breaking down prejudice. Sixteen speaking parts and as many others as desired. About 1 hour. 25c.

OUT OF DARKNESS. 10 characters. 15c each, 4 for 50c.

WAKING UP THE IDOLS. One act. 3 boys. 7c each, 4 for 25c.

WHICH IS TOPSY TURVY? Characters- 8 boys and girls. 5c each, 6 for 25c.

Mission Study for 1933-34

Theme (Home and Foreign)—CHRIST AND THE MODERN WORLD

Foreign theme for elementary grades—AFRICA

FOR ADULTS

Home Missions

1. THE CHRISTIAN MISSION IN AMERICA, by Hugh T. Kerr. \$1.00; 60c.
2. CHRISTIANITY AND INDUSTRY IN AMERICA, by Alva W. Taylor. \$1.00; 60c.

Foreign Missions

1. THE NEVER FAILING LIGHT, by James H. Franklin. Cloth, \$1.00; paper, 60c.
2. CRAFTSMEN ALL: FELLOW WORKERS IN THE YOUNGER CHURCHES, by Edward Shillito. Cloth, \$1.00; paper, 60c.
3. EASTERN WOMEN OF TODAY AND TOMORROW, by Ruth F. Woodsmall. Boards, \$1.00; paper, 50c.

General

THE LEADERSHIP OF ADULT MISSION STUDY GROUPS, by T. H. P. Sailer (Pamphlet). 25c.

FOR YOUNG PEOPLE

For Both Home and Foreign Groups

BUILDERS OF A NEW WORLD, by Robert Merrill Bartlett. Cloth, \$1.00; paper, 60c.

FOR SENIORS

For Both Home and Foreign Groups

TODAY'S YOUTH AND TOMORROW'S WORLD, by Stanley High. \$1.00; 60c.

FOR INTERMEDIATES

Home Missions

1. PIONEERS OF GOODWILL, by Harold B. Hunting. A reading book. \$1.00; 75c.
2. GOOD NEWS ACROSS THE CONTINENT, by Mary Jenness. A course for leaders based on this book. (Both titles ready.) 50c.
3. MEET YOUR UNITED STATES, by Mary Jenness. Board, \$1.00; paper, 60c.

Foreign Missions

1. HOW FAR TO THE NEAREST DOCTOR? Stories of Medical Missions around the World, by Edward M. Dodd. M.D. A reading book. Cloth, \$1.00; paper, 75c.
2. CHRISTIANITY AND THE HEALTH OF THE WORLD, by Alfred Dixon Heinger. A course for leaders. 35c.

FOR JUNIORS

Home Missions

YOUNG AMERICA MAKES FRIENDS, by Mary Alice Jones and Rebecca Caudill. A course for leaders. Board, \$1.00; paper, 75c.

Foreign Missions

1. FOLLOW THE LEADER, by Winifred Hulbert. A reading book to be published jointly with Central Committee on the United Study of Foreign Missions. Board, 75c; 50c.
2. IN THE AFRICAN BUSH, by Jewel Huelster Schwab. A course for leaders. 75c.

FOR PRIMARY CHILDREN

Home Missions

CHILD NEIGHBORS IN AMERICA, by Elsie G. Rodgers and Dorothy McConnell. A course for leaders. \$1.00; 75c.

Foreign Missions

1. THE CALL DRUM, by Mary Entwistle and Elizabeth Harris. A course for leaders. (Ready.) Board, \$1.00; paper, 75c.
2. THE CALL DRUM, by Mary Entwistle. An illustrated edition of the stories in the leader's edition. (Ready.) 60c.
3. CHILDREN OF THE CHIEF, by Mary Entwistle. A reading book. 50c.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

"Christian Missions in the Modern World"

AT the annual meeting of the International Council of Religious Education, after much discussion, it was voted by the Young People's Work and Missionary Education Sections to use as the theme for a two years' emphasis in all young people's groups, "Christian Missions in the Modern World."

Now, what can the Girls' Missionary Guild do to emphasize this theme? First, we can co-operate with any young people's group in discussing the theme. Secondly, in our Church School worship services and class sections we can contribute much of the information and inspiration that we have received through the Girls' Missionary Guild and Summer Missionary Conferences. Thirdly, we should read and hear everything we possibly can on this great subject of Missions, for people of all walks of life are today thinking and talking Missions. Fourthly, we can be missionaries to those around us by "living the life of fellowship with Jesus Christ."

"Kolakita Guild"

IMMANUEL CHURCH, MILWAUKEE, WIS.

THE Girls' Missionary Guild of Immanuel Church, Milwaukee, was organized by Miss Ruth Heinmiller at Grace Church—our mother church—in 1931. We had at that time fourteen charter members, of which twelve are still very active. We were proud of having such an organization, as it was the first of its kind to be within our Father's House.

It was a long time before we decided to name our guild, but finally last fall it was suggested that we have names submitted at the next meeting. We wanted

something different, yet appropriate, and consequently chose "Kolakita." The word, or words, as I should say, are derived from two words, "Akita," the name of an old Indian tribe, meaning searcher, and "Kola," meaning friendship. We decided to combine the words with their meanings and call ourselves "Kolakita"—searchers after friendship. I have observed that since the adoption of the name the girls have lived up to it. The Guild decided on the following method to secure new members and have found the plan helpful. Each member is given the name of a girl eligible for membership. She is to concentrate on this girl with the intention of leading her into membership. Others are given names of less active girls and are to concentrate on them for awhile. We call this girl our "Daisy Friend." Using this plan we aim to bring our attendance to 100% and to increase our membership.

Our main purpose is to unite in the service for Christ and our biggest achievement this year is helping in the organization of the Mission Band.

LORAIN NENOW,
President G. M. G.

Kola Kita Guild

By HELEN INGRAHAM

Searchers for friendship in this world
Our name implies—our vision is pearled
With the hope and faith Christ gave
To us to strengthen and sustain.

We're merely a guild among other guilds
And our aim is just the same. It fills
Our souls and lifts us high,
"Follow the gleam" is our challenging cry.

We're here to help and save souls, too,
By friendly missions this we'll do,
And raise the flag of freedom up;
Oh, let us sip the victor's cup.

Let us be brave and staunch and true,
And follow our star till we come through,
And then we'll stand at the open gate
Of heaven eternal where Christ awaits.

Immanuel Church, Milwaukee, Wis.

Mission Band

"The-Want-To-Be-Wise-Some-Day Sisters"

YOU remember that nonsensical Mother Goose rhyme—

"Three wise men of Gotham
Went to sea in a bowl.
If the bowl had been stronger,
My song had been longer."

My story today is not about three wise men, but of two "want-to-be-wise-some-day" sisters. They went to sea, too, but they avoided a bowl and used a boat instead. That is why my story is much longer than just a four-line jingle.

"Princess Louise" was the name of the boat they used, and though it was not a large Trans-Atlantic liner, just a small coasting vessel that noses its way in and out among islands and fjords off the west coast of North America, it is a very friendly and comfortable ship. It stops at the nicest villages on its way up to Alaska and says "how do you do" to all the boys and girls that live in them. The children always come down to the pier whenever they hear the boat whistle its shrill, cheerful greeting. These villagers do not have street car, bus line or train service, but one must depend on boats like the Princess Louise to bring you, and take you, to places.

Alert Bay is one of these villages, and though it is not so very far from Uncle Sam's northern boundary fence, you feel as if you had been on the magic carpet and had traveled many, many miles when you reach it, for its sights are so strange. As soon as the boat turns into the bay, you notice at once the gaudily painted totem poles that stand guard. They look out to sea with wide, unblinking eyes, and the bright yellow and red, offset by black and white paint, make them visible for a long distance. As you draw close to the pier the barking of the dogs attracts your attention. They seem to think that they must be on hand to see that the boat is moored securely. As soon as you step from the gang-plank you do not feel strange any more, for Elizabeth and Margaret are there to greet you. Their faces tell you plainly that they belong to the

original Americans, and their ancestors were on the reception committee when the early explorers came to this country. They greet you with a friendly smile and offer nosegays for sale. You gladly allow them to escort you through their village, down the one, long street of Alert Bay that stretches lazily along the sea, making all the twists and turns that are necessary. You walk past the rows of Indian huts where pleasant faces greet you, for parents of friendly children are friendly, too. With pride the children point out the hospital where the sick folks are cared for, and the school and church which they attend. The Episcopal Church has sent doctors and nurses, preachers and teachers to help these folks live happy and comfortable lives. There are other huts at Alert Bay, not so roomy nor as clean as those where the Indians live. Chinese that have come to North America to help with the salmon fishing and canning live in these poorer huts.

As you know, the American Indian and the Chinese are our Mission Study topics for this year, and here at Alert Bay they are living together as next door neighbors. These children are friendly towards each other and want to be friends with the children of the United States, too.

The boat whistle blew and "the-want-to-be-wise-some-day" sisters scurried back to the pier to re-embark, for other ports were awaiting them, but they were happy that Elizabeth and Margaret were there to wave good-bye with one hand, clutching tightly in the other the coins that had been given them, and which they were saving for the offering at Sabbath School on Sunday.

HELEN M. NOTT.

Milwaukee, Wis.

Note to Leaders—

This story is one that will be good to tell when you are finishing the study of the Indians and are preparing to begin the one on China or vice versa.

New Mission Bands

During this past month reports of four new Mission Bands were received from four different synods:

Northwest Synod—

Milwaukee, Wis., Immanuel Church. Organized by Mrs. F. W. Knatz with 25 charter members.

Potomac Synod—

Burlington, N. C., First Church. Organized by Mrs. Banks J. Peeler with 21 charter members.

Pittsburgh Synod—

Pocahontas, Pa., St. Mark's Church. Organized by Mrs. F. D. Witmer with 7 charter members.

Eastern Synod—

Hellertown, Pa., Christ Church. Organized by Mrs. Estella Sherman with 30 charter members.

Girls' Missionary Guild

The Girls' Missionary Guild, of Waukesha, Wisconsin, has organized a group of younger girls into a Junior Girls' Missionary Guild. There were 20 charter members. The president is Miss Helen Birroughs, 1014 Ellis Street, Waukesha, Wis. Miss Barbara Keppen, a member of the Senior Guild is the counsellor.

Quiz

1. *The Migrant children may expect clothing from what society?*
2. *Last year the word "Missions" was under par in a certain group. How about this year?*
3. *Who is the new president of the Council of Women for Home Missions?*
4. *What important meeting was held at Harrisburg late in January?*
5. *Who writes "The Want-To-Be-Wise-Some-Day Sisters?" (she is one of the sisters. The other sister is Ruth).*
6. *A Guild name with a meaning—give name and meaning.*
7. *What anniversary was observed by the Home Missions Councils?*
8. *What recent honors were shown to our General President?*

"Not until Christian principles are given central place in international affairs will the world know peace."

That was said by Col. M. Thomas Tchou, a Chinese Christian from the far western province of Szechuan, speaking recently in New York.

Of all the thousands of factory workers in Japan, says an article in *The Living Age*, one-half are women textile workers, most of whom are under twenty-three years of age.

Experiments with a drouth-resistant grain around Fenchow, in north China, were so successful last summer that the grain grew twelve feet high. Then, in the fall, heavy rains flooded the fields to a depth of ten feet, and the poor farmers could be seen going about in boats, picking off the seed tops of their "drouth-resistant" crop.

"No parish is successful that does not take an interest in the work of the Church in the world."—REV. F. W. CLAYTON, D. D.

Books and Pamphlets on Stewardship

A number of excellent Stewardship books, either for reading or for study are now available at a nominal cost.

A Set of Five Books for Reading

may be had from the Executive Committee of General Synod for One Dollar. They are: "The Message of Stewardship," Cushman, 40c; "The Victory of Mary Christopher," Calkins, 15c; "Royal Partnership," Melvin, 50c; "Dealing Squarely with God," Cushman, 15c; "The Way to the Best," Anderson, 25c. If purchased together, all five will be sent post-paid for \$1.00.

Books Recommended Especially for Stewardship Study Are:

"Stewardship for All of Life," Lovejoy, 75c; "The Stewardship Life," Crawford, \$1.00; "The Way to the Best," Anderson, 25c; "Jesus' Teaching on the Use of Money," Brown, 50c; "Life as a Stewardship," Morrill, 15c (for intermediates); "Stewardship in the Life of Youth," Williamson & Wallace, 50c (for young people); "Stewardship in the Life of Women," Wallace, 50c (for women); "Money, the Acid Test," McConaughy, 25c; "Manual and Course of Study on Christian Stewardship for Catechetical Classes and Young People," Darms, free.

"Diary and Budget Account Book for 1933," 25c. (A pocket diary bound in red Russia leather, with special pages for budgeting as well as some excellent Stewardship material.) "A Budget Book with a Conscience," 5c; 10 or more, 3c each.

Suggested Pamphlet Literature

Pamphlet literature of all kinds is available, as well as plays, pageants, etc.

In requesting pamphlet literature from the Executive Committee of General Synod please state definitely and clearly the purpose for which the literature is desired and every effort will be made to send suitable material. The leaflets mentioned below will be sent free of charge except those for which a price is named. Sample copies of any or all will be sent without charge.

For Men

A Christian and His Money.
The Stewardship of Self—75c per hundred.
A Business Man's Stewardship Platform—
50c per hundred.
Embezzlement.

For Women

Women as Stewards.
Women and the Tithing Problem.
Thanksgiving Ann.
Sunday School Teaching as an Opportunity for
Christian Stewardship.

For Young People

Marjorie's Memorandum.
Home-made Stewards.
Marilee Interprets Malachi.
The Stewardship of Time.
God's Garden and Gardeners.

For General Use

The Principles of Christian Stewardship
(Reformed).
Christian Stewardship Principles (United
Stewardship Council)
Stewardship Scripture Memory Verses.
How to Tithe and Why.
Proportional Giving, by Robert E. Speer.

Stewardship Mottoes

Four wall mottoes with Stewardship messages,
15c, postpaid.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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